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reference to the temple (the author includes among these the scene of Peter's denial in "the court of the high priest"). Part II adds a description of Herod's temple founded on Josephus, the tractate *Diddoith*, and the Bible. The author has devoted many years to reading, including some good authorities in archaeology and history, but is sadly deficient in scientific method.

B. W. B.

GRESSMANN, HUGO. *Das Weihnachts-Evangelium auf Ursprung und Geschichte untersucht*. Göttingen: Vandenhoeck u. Ruprecht, 1914. 46 pages. M. 1.20.

———. *Albert Eichhorn und die religionsgeschichtliche Schule*. Göttingen: Vandenhoeck u. Ruprecht, 1914. 51 pages. M. 1.60.

These are two very interesting and useful monographs. The former is a study of the story of Jesus' birth as told in Luke 2:1 ff. The legendary character of the narrative is recognized, and an attempt is made to discover the historical genesis of the legend. The notion of a divine child born to be a king, and styled Savior and Lord, is found to be ultimately of Egyptian origin. Before Christianity arose these originally Egyptian ideas had been attached to kings and emperors and had become widespread in the ancient world, and even the Jews are thought to have formulated a legend about the coming of their Messiah as a royal child to be born in a cave at Bethlehem. Christians inherited these conceptions, but when they heard the stories told about the birth of Osiris or Augustus they were prompted to affirm that neither Osiris nor Augustus, but Jesus, was the true Savior and Lord. Similarly the notion of a virgin-birth is traced to Egyptian legends regarding the birth of the king. In pre-Christian times these stories are supposed to have reached Palestine and to have been applied by Jews to their expected messianic ruler, whence they were later taken over by Christians. Hence these legendary elements of the New Testament are believed to have arisen in Jewish-Christian circles, after christological speculation had arrived at the point of deifying Jesus.

The second brochure falls into two distinct parts. The former is a biographical sketch of Eichhorn; the latter is an exposition of the history, aims, and method of the so-called *religionsgeschichtliche* school. The connection between these two topics lies in the fact that Eichhorn, though he made no substantial literary contributions to the subject, was the man who through personal contact did most to inspire the modern German representatives of this school. On this account the story of his life, uneventful as it was, is of some general interest; but the sketch which follows regarding the school itself will appeal to a still wider circle of readers.

S. J. C.

ABBOTT, EDWIN A. *Diatessarica*. Part X: *The Fourfold Gospel*. Section III: "The Proclamation of the New Kingdom." Cambridge: University Press, 1915. xxvi+546 pages. \$3.25.

The purpose and method of this "constructive" portion of Dr. Abbott's work has been described on pp. 289-92 of the previous volume of the *American Journal of Theology* and there is nothing in this latest section that calls for special additional mention. The interpretation has now been carried on to the end of the third chapter of Mark's Gospel. It is contended that when all the data of study "are duly taken into account, they reveal the object of Jesus as being from the first, not the establishment of what men would commonly call a Kingdom, but the diffusion of what we should rather call